

of Tunkerism. It is our field, and it is a field which no means to be despised. There is now in all quarters a distinct reaction against emotional and speculative religion, and in favor of the practical, the workable, the religion of character and usefulness. Here is our opportunity to get in the broad current of this movement, and grow with it. Doubtless we have weakened our position heretofore by emphasizing obedience in relation to a few ordinances which we observe once or twice a year, and failing in less or larger measure to put the doctrine upon its true scriptural basis in its relation to the daily life, our motives, thoughts, purposes, impulses, aspirations, everything in fact which constitutes US. The teachings, precepts, example and commands of Christ and his apostles cover this whole ground. There isn't as much of us left outside of this responsibility of obedience as would cover the point of a pin. This is strong doctrine, perhaps, but who will overthrow it? It takes strong doctrine to work this miracle of salvation in men. It is our field. Let us thoroughly cultivate it.

### The First Number in 1901

This issue of the BRETHREN EVANGELIST is the first one in the year of grace 1901, and the first one in the new century. It is with some degree, if not of pride, at least of satisfaction, that we point to this initial number of the new year. Instead of sixteen pages, the number of the regular edition, there are twenty-four pages, of which not less than eight pages are in brevier type. The major part of the matter filling these pages was specially prepared for the occasion. Articles touching on the going out and the coming in centuries, the meaning of this division of time, the record of the nineteenth century, the opportunities and the open doors which the new century brings with it, our responsibilities, our duties and obligations, the young people, the S. S. C. E., our missions, the missionary outlook, these with numerous others receive their share of attention in this the first number of the year 1901. Besides, the reader will find the historical contributions both interesting and helpful, while the portraits of a number of our ministers, professors in the College, church buildings, etc., will add not a little to the value of the paper. On the whole the number is by far the best we have issued from this office and it is to be hoped our subscribers will appreciate this effort on our part to give them the very best possible. Extra copies of this issue can be had at the rate of two and one half cents per copy, or \$2.00 per hundred copies.

### One Hundred Years Ago

A century end or a century beginning is merely an artificial point of time, but it still deserves to arrest that serious attention which has so many valuable uses. Today our thought turns to the question which saw the beginning of the nineteenth century. They are all gone. They made their record and nothing can change it. What a tremendous thought is this; the fixity of history, whether it be of the individual, the community or the nation. Suppose the men and women who lived one hundred years ago had the power of revising their earth history, what changes do we suppose they would make? Do we hear? What changes, CHANGES? They do not possess this power. They were one time

when they did possess the power of altering, modifying, redeeming, saving their personal history, and that was when they were alive, and here.

Now is it not altogether possible that one hundred years from this date somebody will write almost exactly these same words about us? Even while we are in life, we look back upon the mistakes of the past, and we say: If we had only known. Or we may say perhaps: If we had only done as well as we knew. Few of us can escape such regrets. But if we thoroughly arouse our souls, if we awake, if we stir up our sluggish minds to think, and our indolent energies to act, may we not, is it not in our power, to reduce the number and poignancy of such regrets? Moral and spiritual crises are coming upon us constantly, moments fraught with great and vital issues, opportunities freighted for time and eternity. Woe be to our peace if they find us lethargic, asleep, unknowing and unheeding. Let us ring into the dull ears of a dying world this vital cry of the ages, "Awake thou that sleepest, and arise from the dead, and Christ will give thee life." How can we sleep when the solemn procession of time, and life, and death; of worlds, and centuries, and eternities are passing by, and pointing their fingers at us, at you and me, the children of destiny.

### Optimism and Pessimism

Vastly different are the prophecies of the Christian ministry as to what the twentieth century will bring forth. At first sight it is rather astounding that the ministers of the gospel, the men who above all others should have the prophetic gift sufficiently developed to forecast future events and give them their proper interpretation, should hold views so directly opposed to each other. That they should differ is nothing more than can be reasonably expected, but that they should hold views concerning the future diametrically opposed each to the other, is a matter not so easily accounted for. Had it been possible for any one person to have heard every sermon preached in these United States on the last Sabbath of the year 1900, and were it possible for the same person to hear the sermons that will be preached on the first Sabbath in the new year, no doubt that person would find himself utterly confused, and probably, unless well grounded in the faith and a man of strong convictions, not knowing what he should believe. One needs but read the several articles in this issue of the EVANGELIST to learn how varied are the opinions as to the present condition of the world, the tendencies of the times, future prospects, etc. In the list of contributors we find the extreme pessimist and the extreme optimist. The one views the present tendencies of things as evil and evil only; while the other takes a more hopeful view and gives to the present tendencies and events a more encouraging interpretation. The one believes that the world is getting worse all the time and will continue to do so until the coming of the Lord in great power to correct all the evils that afflict mankind. To confirm his view he reaches out to the four corners of the earth that he may uncover every form of vice and crime, the awful tragedies, which to him are a sure sign of the near approach of the Master. He makes little or no reference to the vast amount of good that is being done, the increase in contributions to missionary and educational enterprises, etc. The optimist takes the very opposite view; he compasses the earth to find the good that is being done in the name of Jesus and in the name of humanity. To the events of the day he gives an entirely different interpretation, and those tendencies which to the pessimist are prophetic of evil only, are to the optimist the promise of better things. To him there is perceptible growth in the larger faith, the larger life, of the larger Christ, and a distinct advancement of the kingdom of God on earth.